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FOR THE GOSPEL MESSENGER.

THE ADVANTAGES OF INFANT SCHOOLS BRIEFLY CONSIDERED.

IF "the proper study of mankind is man," it cannot but be useful to inquire: what are the means (and it will be recollected He who overrules all events, effects his purposes, not by a mere fiat, but by the use of means) by which the powers of the creature man can best be developed, and rendered capable of their utmost efforts? To improve the paragon of animals; to add to his beauty, his vigour, his usefulness, his satisfaction in any the least degree, is no unworthy attempt. To sharpen his mental vision, strengthen his judgment, render his memory capable of retaining and recalling a world of ideas to improve his mind, that part of his nature which constitutes him lord of all terrestrial creatures; what an honour to man to be employed in such a work! But the noblest occupation ever assigned to a mortal is the improvement of the *soul*, of those moral powers on whose due cultivation it depends, whether the man is or is not "to live with angels and converse with God." To render the conscience more susceptible, to secure to man congenial enjoyments; to prepare him for the inheritance of the Saints in Glory, is an undertaking dignified beyond expression, for in it God the Holy Ghost condescends to co-operate with man. A weighty responsibility rests on the existing generation. It is to make the rising generation their superiors—to place them nearer that state of eminence, of which there can be no doubt man is capable. This noble endeavour we may greatly promote by a diligent use of those means of which our fathers, and their fathers, availed themselves. But it is natural for the active mind to search for (and experience shows that the search has not been fruitless) *new* means, for the advancement of the great work of education. The present age has manifested, perhaps we may say, an increased degree of solicitude on this subject. There are objectionable projects, but there are also some great improvements. I need only name Bell and Lancaster, Fellenburgh, Pestalozzi, Hamilton, and above all, the immortal founder, perhaps more correctly the reviver of Sunday Schools, who

have succeeded in greatly facilitating instruction, diminishing the expense of it, and in combining with due attention to the understanding, a just regard for the heart, and the corporeal man. But the most remarkable improvement in education, constituting a new era in that department, is the establishment of Infant Schools. Education has its capital, truly a Corinthian one, but the pedestal of the glorious column (in the language of the highly gifted Clinton) was not supplied, till the Infant School was given to the world. It commences education at a much earlier period* than heretofore, and, thus gains time for forming good habits, and for adding to the stock of mental acquisition. So soon as the child can embrace an idea, which is almost as soon as he can stand up, and notice objects, the doors of this institution are opened to him, and as the system is peculiar, he is permitted to remain only during the infantile period of life.

It results that these children know their letters, count, repeat hymns, acquire habits of attention, of docility, of sociability, at a much earlier age than others, except perhaps an individual here and there, on whom circumstances permitted peculiar attention to be bestowed. But there is another general result of far more importance. By the success of the experiment, parents are reminded of their solemn obligation to watch the first dawn of intelligence, not to suppose that there will be time enough to control the evil nature, and to plant the good seed, for since it is now proved, that the babe of eighteen months can be disciplined, and taught, let them beware, lest other lessons than those they would wish, be inculcated; or at least through neglect, the tares which spontaneously spring up in the wicked heart, overrun it, and take a deeper and deeper root. Has not the divine wisdom taught us that education ought to commence at the *earliest* moment? In the Church, the school of the Lord, *when* does education begin? Is not the first act, having relation to that object, the baptism of the infant, and how unequivocally does the Prophet speak, "*whom* shall he teach knowledge? And *whom* shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, line upon line, here a little and there a little."

The gain of a few years, for the arduous and important work of education, is an advantage not to be overlooked. But the *pre-occupying* the mind and heart, the writing upon that paper, when it is yet blank, before errors not to be eradicated without much toil and anxiety, have been inscribed upon it—when as yet the natural love of ease has not become a habit of

* At about 18 months of age.

indolence—the moulding of that tender substance, the heart, 'ere it has become indurated, 'ere Satan, and a wicked world have taken it in their hands, and began to mould it, according to their views—the amount of labour and suffering to the teacher and the pupil, which, in this way is saved, this, this is a prominent advantage of the Infant School. Let me mention another. It is the interesting the child in the business of the school—the making him feel that his happiness is promoted by it, and thus not only adding to his days of joy, no small matter in this vale of tears, but subserving the ultimate purpose, viz : his advancement in health and strength ; in intellectual skill and information ; and in virtue and religion. He is taught with a class or group, comprehending sometimes the whole school, which arrangement not only lightens the task of the teacher, diminishes the expense of instruction, but amuses the child. He learns his letters, not by being pinned to his mistress' apron, and his eyes directed to a little book, but to a frame on which each letter is successively shown, and named by the whole class. The eagerness to call it soonest and loudest, produces the thrilling effect which older children never cease to value, which is the charm of military life, of the sports of the chace, and other occupations and amusements, and thus what *was* an irksome task, is now literally a pastime, preferred by the children to any mere solitary amusement. By a similar process, the science of numbers (which has puzzled wiser heads,) at least in its elements, is acquired not only readily, but without pain. The multiplication table is no longer dreaded. The memory is stored with a variety of facts, not by the usual uninteresting method of spelling out the words, but by pictures, which at once convey information, gratify his vision, and encourage a taste for the imitative art—a taste which otherwise might be latent. By conversation also, and how soon does the desire for conversation show itself, the teacher both conveys information and exercises the mind of the scholar by the answers he has to make. He learns much also from hearing his companions repeat. In short oral, in preference to book instruction, is a distinguishing feature of the Infant School method. The child's interest in some of his lessons is not a little increased by his reciting them in *measured* time, and thus also a taste for music is both gratified, and cultivated. It is a distinguishing feature of this delightful institution to strew the hill of knowledge with flowers, to render it inviting, and every step on it pleasant. What a contrast have we lived to witness ! How unnecessary, in some respects at least the conflict between the immediate, and the prospective welfare of the young ! It was a dark morning, when at the call of stern duty, the parent carried his gay, smiling, lively, hopeful child to be immured in a prison for all the bright sunny hours

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of the day, to be chained like a galley slave to a bench, or to stand for a long time on the same spot, with his eyes fastened to a book, heavier to his spirit than the musket to the centinel, and to be almost inevitably exposed to blows and stripes, and the long delay of customary food. Ignorance and suffering were the alternatives, and what parent could chose the latter, even under the most sanguine expectations of his child's becoming a great man, without some hesitation, some shrinking of the soul.

His beavered brow, a birchen garland wears,
Dropping with infant's blood, and mother's tears,
O'er every vein a shuddering horror runs,
Eton and Winton shake thro' all their sons.—*Pope's Dunciad.*

Welcome, thrice welcome to every philanthropist, the changes which prevail in the Infant School. Honour to those who have stripped Busby of his bleeding laurels; and proved that severity, though it be good medicine, need not be daily food for the young. "Creeping like snail unwillingly to school," is no longer an axiom. The Infant School pupil asks for no holiday. The whole week is his holiday. He prefers the school to his sports. Its scenes, its employments, its sympathies, its governors, its little flock are dear to him, second only in his estimation, to the parlour of home, sweet home, at that delightful hour of still evening when the family circle are gathered around the blazing hearth, and father and mother, brother and sister, and every one chiefly loved are present. Am I indulging imagination, attempting a picture of fancy? Go to the school, and look with your own eyes on the universal overflowing joy. Where did you ever see more happy countenances, more sprightliness expressed in every gesture, word, and movement? Not in any other school I am sure. Not on any play-ground where there was no senior to prevent, by a sort of invisible influence, any act or word that might interrupt the general harmony. If the family group has particularly interested you, the Infant School has the advantage as it respects *numbers*. It is a *large* family, and if they who are at the happiest period of life have most light on the face divine, and there is most lustre in the eye that has so seldom been quenched with tears, and most animation in the youthful step, the seniors present, the teachers, the visitors obviously participate in the general satisfaction—their heads are for the time lifted up, the brow of care is relaxed, the tears on the cheek are those of joy. A parent who would make his child happy, and looks no further than his immediate enjoyment will place him in an Infant School. At home he has none, or a few companions. Here, his *social* inclinations will find their proper indulgence. At home, you can direct his amusements, (and the child needs a director even in this respect) *it may be an hour or so*. Here are experienced persons, whose proper business it is

to be with him the greater part of the day, and promote his gratification, by the due exercise of all his faculties, as well of body as of mind. At home, who is his nurse, I might justly call her his instructor, for where the mind and heart are blank, they take impressions from the person most constantly at hand? Most probably some superstitious, fanatical, scarcely intelligent, perhaps immoral, prone to falsehood and other transgressions, ill-tempered slave. What an unspeakable advantage to have for your child, I say not merely as it respects the health of his body, mind, and heart, but as it respects his comfort, such a guardian and governor as the infant school furnishes, one selected for her character, her good temper, her experience, and above all, her fondness for children.

In the plan of the Infant School, it is another distinguishing feature that it concerns itself with the whole human nature, its physical and moral, as well as its intellectual faculties. And here I would advert to an incidental, or indirect benefit of the institution, which cannot be too highly estimated, viz: its reminding the public of the very prevalent error, and indeed by actual experiment shewing the advantage of not yielding to it, in bestowing almost exclusive attention on the *understanding*, as if the sound body was of no importance, as if virtue was less valuable than knowledge, and the latter by itself were not a dangerous power. If the example of the Infant School should lead to the introduction into all our schools of gymnastic exercises, and, above all, of increased attention to the morals of their pupils, gratifying indeed would be such a result. In the mean time, let the parent who would have all the faculties of his child at least during his infancy, duly employed and cultivated, avail himself as he ought of the Infant School. Its instructors have an eye to the health, the comfort, and the developement of the *physical* powers of the pupil. At stated intervals, he is taken into the open air, allured to march, to clap his hands, and otherwise exercise his limbs, while he is guarded from over action and fatigue. Besides this, most of the lessons are recited along with some bodily movement. He is permitted to lay down and sleep when weary, and to take food from time to time, as his tender years require. In short, the instructress, (for females alone most appropriately are employed) is an experienced nurse, and the school a gymnasium.

As it respects the intellectual faculties, the memory chiefly is cultivated. It is a special object to form a habit of attention. The mind is kept to its object, not merely by looking at the little letters of a little book held in the hand, but by the large letters of a large pasteboard sheet, and concurrently by sympathy with the little ones employed in the same lesson, and by their voices rousing all to listen, to look, and to speak out. Each occupation has its proper place, this is in the school room, that

in the play-ground, this on the level floor, that on the amphitheatre. Each occupation has its proper *time*. These are not unimportant arrangements, for they induce a habit of *order* which will be invaluable to both parties, to the instructors who are to direct him, and to the pupil himself, through life.

Intellectual improvement eminently depends upon a habit of fixed attention, and this close and undivided attention seldom exists where the man has not also a habit of order, of assigning to each of his various occupations its proper time. The Infant School plan therefore lays a good *foundation* for the mental progress of its pupils. The imagination is cultivated, as well by innocent pictures as by vocal music, that is incidentally, for these are chiefly used as means of exciting attention and giving interest, and therefore additional impression to the lessons.

As it respects the *affections*, the Infant School aims at, and I may say has succeeded in checking those which are evil, and cherishing such as are approved by Heaven, and essential to human happiness. Ingratitude on the part of the scholar, cruelty on the part of the teacher, and their mutual hatred are unknown in Infant Schools. "The irksomeness of subjection (says one) is lost in cheerful and voluntary compliance, and the sternness of control displaced by the air and manner of affectionate interest." "A predominating spirit of affection is visible throughout the school." How can it be otherwise. The child loves the school, and *therefore* must love its governors. On the other hand, as his tender age claims compassion—as he is seldom ever refractory—as his attachment to his teacher is ardent, his teacher must feel a reciprocal affection. It cannot be that these teachers should be unkind. The sympathies of the children for *each other* is also greatly cherished, by the plan of instruction in groups, singing, reciting and exercising together; and by their prescribed sports, which are not merely of a *social* character, but such as forbid the indulgence of an overbearing spirit—the roughness of the more athletic—the spite of those who may have been oppressed; and the suffering in body and in mind of the mild, and well disposed. On the contrary, while in the school-room the understanding; and on the play-ground, the physical nature are chiefly the objects of cultivation in both, in the more and the less serious occupations of the establishment, the heart is made to leap as with joy, so also with kindly feeling, with gratitude to the ever watchful governess, and with brotherly love for the whole circle of little companions.

This then is the just eulogy of the plan. It promotes health, and joy, and knowledge, and virtue—physical, mental, and moral strength, the happiness of all concerned, the parent, the child, the teacher. It confers *immediate* happiness on the infant, and

contributes to his future happiness, through life and through eternity. Who can view with unconcern, who does not highly approve, who will not aid, as he has ability, such an institution? No lover of his nature can be indifferent to its improvement, especially the improvement of the immortal principle. In all ages and countries, not excepting savage ones, the welfare of the rising generation has been an object of solicitude. Their greatest and best men, such men as Socrates and Plato, and Lycurgus—as Cicero and Mycenæ; and to come to latter times, as the Medici, and Alfred, have consecrated to the service of the rising generation their wealth, their best exertions, their heartfelt aspirations. No people on earth have been more alive to the importance of education than those of our country. It was scarcely settled, and the indispensable fortification built, when the forest was made to give place to the Academy and the College. In the public mind and heart, the subject has never slumbered. The large reservations in the new States, which will soon make the light of knowledge as diffusive as the solar light, and put it beyond the power of selfishness to place a straw in the path of instruction, bear witness that the Government of these United States, from the very beginning, has felt a more than Spartan solicitude on this subject. And what was the crowning glory of our Washington, in which other great men have been studious to imitate him, but to bestow his last thoughts, with a generous bequest, on the education of the youth of his beloved country. In munificence to this object, South-Carolina has at least kept pace with, if she has not gone beyond her sister States. Her Free Schools, and College at Columbia derive annually from her Treasury, an immense amount, fully adequate to their support, and it is believed greatly exceeding the sum with which the public treasury of any other State is charged for the same object. These institutions, are sustained not as elsewhere in part by individual donations, but wholly by the public grants. If our own city has been more slow in coming to this great work, the College of Charleston is, as first fruits authorizing high expectations. At the time, when her prosperity was fast ebbing, when the grass was growing in her streets, and many a tenantless tenement met the eye, the liberality of her citizens enabled the Trustees to erect a noble edifice, and to supply it with a respectable library; and from the agricultural class, certainly not the least of the sufferers from the general depression, there stepped forth one to claim the unspeakable satisfaction, and the honour, in which alas there are too few competitors, of endowing, at his single expense, a Professorship, on a most important branch of human knowledge. It is impossible that a people with such ancestors, such countrymen, such dispositions, should contemplate with indifference the Infant School institution.

FOR THE GOSPEL MESSENGER.

Messrs. Editors.—It is intended to send you from time to time, some thoughts original and selected, which, for want of a better name, shall be denominated

VARIANA—NO. 1.

The love of gaiety ought not to be *exclusively* preached against, neither is it more objectionable than the love of money, or the love of applause.

In Armenia, the Presbyterian American Missionaries were constantly met by the inquiry, from whom they obtained their ordination? The desired reformation of that oriental Church may most easily be effected, other things being equal by Episcopalians.

The doctrine of universal redemption requires that the Preacher should address his hearers, "not as men *in a state* of actual perdition, but as being in imminent *danger* of the wrath to come."

They who are filled "with the spirit of God's holy fear," cannot mention, or read, or think of the holy name without a pause, much less discuss the everlasting attributes of the Almighty in self-sainted coteries.

The reverence for the Christian mysteries in the early days of the Church, is a condemnation of that debasing familiarity, now alas, so common, which is a perfect contrast to the holy gravity ever to be found in the word of truth.

Let the foundation be surely laid by our publicly allowed *Catechism*, and the danger of error would be well guarded against. But if this duty be neglected, we may preach our lungs out with little effect—we will spend our wind upon the ears, but the hearts of the people will be carried away by every wind of doctrine.

Alexander Knox, "compared a calvinistic body of divinity to a barrel organ, and that not very well tuned."

A curious comparison, or attempted distinction without a difference, is proposed by an advertiser, viz: to teach the Terpsychorean Exercises to serious persons, whose principles are too strict to admit of dancing.

To those persons who complain that they cannot *hear* the Minister, it is recommended to keep their eyes on the liturgy as he uses it, and also to take a Bible with them to Church, that as he reads the lessons aloud, they may read to themselves after him. With respect to the Sermon, we know of no other remedy

for dullness of hearing, but to watch the speaker's lips, and to listen as carefully as you would to a midnight cry of alarm. The effect on the understanding, and the affections is much diminished, and the "beauty of holiness" much marred of our excellent Liturgy in consequence of the neglect to make the responses, or the making them in a whisper, which is either inaudible, or heard only as a buzz.

Why is it that in the Churches in the Diocese of South-Carolina, the male members of the congregation do not kneel at public worship, as they do in the Northern Dioceses, and it is believed in England generally? Why do these same males kneel at the services of the Holy Communion, and not at the services of the sacrament of Baptism, and of the Liturgy—and why should one sex of Christians kneel, and not the other?

It is no mean argument in favour of a magnificent Church, that "it fills men with greater reverence for the Divine majesty," and for "those things which are not seen, but eternal," and this prevents those grovelling ideas of Deity, and Heaven, which are at the foundation of many errors in faith and practice—errors which afflict the sober minded Christian, and disgust and repel the unbeliever. I need only refer to "Camp Meetings," the principles on which they are vindicated, and the proceedings by which they are marked.

The Chinese are in a most deplorable condition in a religious point of view, why should I not go to their relief? Answer, are you qualified to teach them? Could you satisfactorily, and in a short time, for life is short, learn their language? Have you patiently and impartially compared the field of usefulness nearer home, with *that* in China? Are you convinced, after deliberation and prayer, that the sacrifices and services, the expenditure of time, and money, and effort consequent on your going, would not be more usefully employed in your own neighbourhood, or your own country? If not, stay till you have settled these preliminaries. You ask then who ought to go? I answer, they whom Providence intends to go will be capable of teaching, and have a peculiar aptitude to acquire a foreign tongue, (as was the case with some of the most successful Missionaries,) will consider carefully the question of comparative usefulness, and will see their way clearly to the conclusion that *they* can do more good abroad than at home, and that it is their duty to leave here and go there.

As our divine teacher, the Son of God, did not prefer extempore prayer, and variety in prayer (for we are told he prayed thrice, *using the same words*, and "the Lord's Prayer" is not an original, but a collection of petitions which had been used,

from an early period, by the Hebrews) neither did he always give instruction in his own thoughts and language, for the parables "of the rich glutton, and the foolish virgins were taken from the Jews."

"Hearing, ye shall hear and not understand, and seeing, ye shall see and not perceive," has reference to what every one has experienced, viz : that when his mind is intent upon a thing, it sees but does not notice what is before him, and hears, but takes not the sense of the speaker.

"Repentance" implies a change in the affections; and the "holiness," without which, we are told "no man shall see the Lord," implies the *same change*. The expressions in holy Scripture, the new birth, the new creation, and regeneration, sometimes refer to baptism, and sometimes to a change in the affections. When they refer to this change of heart, they are synonymous with "repentance" and "holiness." I prefer to use *these* words in preaching rather than *that*, because they are not liable to be misunderstood, and have never been used in a "party sense," whereas the figurative expression may be understood to countenance the doctrines of "instantaneous conversion," and "once a child, always a child of God," that is because the natural birth is sudden and complete, so this change of heart must take place in a moment, and render its subject a perfect Christian, and be lasting as eternity. It is true the spiritual birth, that is baptism, or the change of *state*, which takes place in that sacrament, is sudden and indelible, but the change of *heart* is not sudden, but gradual, for, says holy Scripture, "the inward man is renewed *day by day*"—"there is first the blade, then the ear, after that the full corn in the ear." Neither is the change of heart indelible, for St. Paul speaks of "drawing back into perdition," of falling away after being made partakers of the Holy Ghost; and our Lord, of some who "for a while believe, and in time of temptation fall away."

"I have seen Congregations grow weary of three successions of preachers. Piety has nothing to do with it, for the truly pious of the Congregation are for the most part quiet and uncomplaining, thinking more of the salvation of their souls than of the gratification of their taste."

On "*effectual calling*."—The Scribes and Pharisees (remarks Whitby) are blamed for not having been moved to repentance and faith by the admonitions of the Baptist, and the example of the Publicans, therefore, "an internal irresistible force or power cannot be necessary to produce this repentance and this faith, for if the Publicans were *thus* moved to repent, what wonder is it that *they* went before the Scribes and Pharisees, who, having no such powerful impulse, were left under an impossibility of repenting."

On election.—Theophrastus says, “our calling is of God, but that we are elect or not is from ourselves.” “Many are called, but few are chosen or elected, because of their “not hearkening to God’s call.”

Slavery.—We have this incidental notice of its character among the Jews, I Kings, ii. 39—“Two of the servants of Shimei ran away unto Achish: and they told Shimei, saying, behold, thy servants be in Gath. And Shimei arose, and went to Gath to seek his servants, and brought his servants from Gath.”

FOR THE GOSPEL MESSENGER.

IMPROVED METHOD OF READING THE PSALTER.

Messrs. Editors.—Permit me to suggest the benefit that would arise to the members of our Church, in the restoration of the English mode of pointing the Psalter. Each verse is divided with a *colon*; whereas in our books, there is not, perhaps, any thing more than a *comma*. The design of the reformers was, that the Priest should chant or say to the *colon*; and that the people should chant, or say from that to the end of the verse. It was never intended, I am of opinion, that the Minister should read a whole verse through by himself, and that the People should also read another through by themselves. However, even in this manner, the English method of dividing each verse, is far better than ours. For instance, Psalm 95. *O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation*; is far more delightful to the ear, than when even a *semi-colon* is used, and gives some room for a change of the voice; in some degree it makes the Minister to respond to himself aloud, and it has the same effect upon the people, when they say their verse to rest at a *colon*. The Rev. Mr. Harrison, formerly Missionary at Goosecreek, was remarkable, as old people, who knew him, have informed me, for changing his voice in some measure, and in the most delightful manner, after a *colon*. When a Minister reads, *O come let us sing unto the Lord*, and then rests while one can count four, it gives him time to reflect, that that is not a full expression of his wishes, and that he ought to add a more earnest and fervent expression of his desire: Yea, I cannot be content with merely *singing unto the Lord—let us heartily rejoice in the strength of our salvation*; which should be expressed louder, and with greater energy, than the former part of the verse. Our Lord says, “the kingdom of Heaven suffers violence, and the violent take it by force.” God permits the Ministers to plead with earnestness, still he does not obtain the boon; the struggles of the people

gain the victory. The Minister is like a little gentle stream, while the people may be compared to a mighty current—an overflowing river, that carries all before it. In some cases, the people should speak louder than the Minister, though in others they should be more moderate. St. Chrysostom says, it was the custom in his time, for the people to pronounce the word *Amen*, like a clap of thunder. SENEC.

REVIEW DEPARTMENT.

"Scriptural Illustrations of the daily Morning and Evening Service, and Litany of the Protestant Episcopal Church, with Notes, by the Rev. Benjamin Hale, Boston, Perkins, Marvin & Co. 1835."—The design of Mr. Hale, in the preparation of this volume, is truly an excellent one; and in its execution he has been so far successful as to merit the thanks, and encouragement of all who share with him his affection and admiration for our invaluable Liturgy. His "Scriptural Illustrations" are evidence conclusive, that it is pre-eminently the privilege of the members of our Church, in their acts of public devotion to approach the throne of grace, according to the motto which he has placed upon his title page—"not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." What stronger or more conclusive argument could we employ, in vindicating our attachment for this form of worship, and the preference which we so freely and explicitly avow for this mode of presenting the desires of our hearts to God? None that admit the inspiration of the Scriptures can deny its language to be the safest, as well as the holiest and most acceptable vehicle for the expression of the devout emotions of our souls, or assert without inconsistency and irreverence, that our employment of the thoughts and the words with which God himself has supplied us can be too partial, or of too frequent recurrence. We have here the evidence *spread before the eye*, that the language of the Liturgy is little else than a judicious arrangement of the language of the Scriptures. Nothing can be conceived more likely to remove the prejudices which may exist against it, and to increase the intelligent satisfaction which may be experienced in its use, than the general consideration of evidence like this. It must necessarily awaken in the devout mind reverence for formularies on which the stamp of Divinity is so visibly impressed; and cannot fail to assist the worshipper in entering fully into the import and spirit of the acts of supplication and praise in which he is called to unite. That more may yet be done to this end, than has been accomplished in this little volume, its author, we doubt not, would readily admit:—at the same time we have reason to thank him for having done so much, and may, with scarcely an exception, commend the appropriateness of the illustrations for the purposes for which they were selected. "The plan is simple, and will be at once seen upon inspection. The Liturgy is given, sentence by sentence, in

one column, and side by side with it in another, passages of Holy Scripture. Some of these Scripture passages are introduced to vindicate the *language* of the Liturgy, by showing how closely it adheres to that of revelation—others to illustrate its *meaning*—others to prove its *doctrines*—others to enforce its pious *sentiments*—and others to exhibit the *promises* upon which its supplications are grounded." It might, perhaps, be suggested as an improvement, that these various classes of illustrations should in some way be distinguished, as their practical value might thereby be enhanced. Its readers, however, may easily make such distinctions with suitable marks on the margin; and we would respectfully advise them to do so, as at once an interesting and profitable exercise. The utility of such a book as this in our Sunday Schools is manifest; and we hope it will not be long before its author will be solicited to prepare an adaptation of it for their benefit, by the conductors of our General Union.

To the illustrations themselves, the author has prefixed a neat and instructive Preface; and appended several valuable notes on important subjects connected with the Liturgy, *e. g.*—preparation for worship—the absolution—the descent into hell, and the intermediate state—prayer for the Clergy, &c.—the fewness and brevity of which are alone to be regretted. One objection indeed we may make. It is to the question, (p. 94)—"this state [that of the soul after death] is one of expectation; and is not, therefore, one of prayer?" Such an inference, even if it were admitted, (which we are by no means prepared to do) unless explained and qualified, is exceedingly liable, we think, to misapprehension, and perversion, and in so short an essay, where so little could be said to explain or vindicate it, had better been omitted. The general train of remark with which it is connected, is, however, alike, judicious and interesting. We hope that Mr. Hale will find many, not only readers, but students, and be sufficiently encouraged, to fulfil his promise, to carry forward his illustrations to other portions of the Prayer Book. This little volume has been received, and is for sale at the office of Mr. A. E. Miller.

We make an extract from his note on the Obsecrations in the Litany. After illustrations of similar thought and expression in the Old Testament. The author remarks:—"Why may not the Christian make the more forcible appeal to the infinite mercies of God as shown, at every step in the great work of redemption; for the encouragement of his faith under trials and afflictions? Nay, can he, without guilt, neglect to fortify his soul, with such proofs of the transcendent mercy of God as have been exhibited to him in the incarnation, the agony and bloody sweat, the cross and passion, the death, resurrection, and ascension of his eternal Son? The spontaneous action of a right mind would lead directly to this method. Suppose a godly man, upon his knees, in distress, tempted to doubt God's mercy, and struggling with unbelief. He can utter nothing, and hardly send up a desire to God, till he remembers the Son of God, his agony, and his death, endured for all—for him. The spell is burst, and he exclaims, 'I must believe thee, I do believe thee, Almighty God; though thou slay me, I will trust and hope in thee.'

"When we call to mind, as in these observations, the appearance of God in mortal flesh, and the unmeasured sufferings of his human

nature in the garden, and upon the cross, and even those apparently minor circumstances, his baptism and circumcision, which were nevertheless necessary to his fulfilling all righteousness, as one 'made under the law,' that he might be a perfect Saviour—and remember all this as done for us, how can we fail to find that in our hearts, which St Paul so well expresses, (Rom. 8: 32.) 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' And when we call to mind the glorious resurrection and ascension of Christ, and the fulfilment of his promise in the coming of the Holy Ghost, all evincing that his sufferings had been accepted by the father, and that he is now enthroned in the plenitude of his mediatorial power and glory;—how can we fail to feel an increased confidence in drawing nigh to God? As we go on naming, in our appeals to God, one after another, these demonstrations of Christ's compassion, and God's love in Christ, our faith should rise, at every step, until we can boldly enter into the Holiest, by the new and living way, which Christ has consecrated for us, through his flesh, and draw near to the very throne, with a true heart, and in the full assurance of faith."

Conversations on Confirmation, by Rev. Dr. Wyatt.—So much has been published on the subject of Confirmation, that at present we can scarcely expect to find even new illustrations; new views, of course, we do not wish to meet with, for the old are better. But there are thoughts in the tract before us which cannot be too often repeated, and when they come before us in a new dress, they may attract their merited attention. Our readers, and in particular the candidates for Confirmation, will read the following extracts with advantage and interest: "I have often observed with pain, the solicitude manifested by frequent discussions respecting the pomps and vanities to be renounced, while the not less weighty portions of the same vow, 'to avoid the works of the devil, the covetous desires of the world, and the sinful desires of the flesh,' certainly comprehending a duty of the highest obligation, seem to awaken but little concern." * * * "Does not the abandonment or enjoyment of amusements, which are generally sanctioned in the world, furnish almost an unerring criterion of the Christian, or of the worldly character? Oh, not at all. To the heart not properly influenced by the spirit of true religion, it is much easier to make such sacrifices, and impose upon itself such restraints,—to endure penances, to strip off ornaments, and practice austerities, than to bring itself to the pure, and meek, and benign standard of Christ's example, and Christ's spirit." * * * "Can you think, sir, there is any thing criminal in *mere dancing*? The question you propose is very much like that of a glutton, who, 'willing to justify himself,' might ask if there is any thing criminal in eating: or, like that of one devoted to ostentatious dress, and costly ornaments, who might demand, if it were sinful to be clothed. But I will also ask you a question, and answer me.' Do you find that the assembly room is more anxiously desired than the house of the Lord? Do you find that it has a tendency to cherish vanity and pride, and sometimes to awaken the passions of envy and jealousy? Is it liable to involve inordinate expenditure in dress? Does the preparation for it consume time unprofitably? Does it leave the mind disqualified for a return to the grave and quiet

duties of domestic life? If much enjoyed, does it invest the world with a dangerous fascination? If attended with disappointment, does it not painfully try the affections and temper? Does it not obstruct or impair that moral discipline, by which immortal beings are trained here, in spirituality of heart, for the vision of God in glory? If your experience or reflections constrain you to answer all, or any of these interrogatories in the affirmative, must not the gospel reply to your question, 'come out from among them and be ye separate.' * * *

"The various departments of natural philosophy, the practice and the exhibitions of the fine arts; music and painting in particular, the charms of poetry, the power of eloquence, the study of the vegetable and mineral world;—these are all admitted to be not only innocent, not only improving, but in the highest degree entertaining. The resources of pleasure are here perfectly exhaustless, and what is more, they are often adapted to the humblest condition of the mechanic and tradesman. And who are they then, that *must* have other amusements than those which I have named? *Who* cannot pass through life without other pleasures than may be afforded by the fine arts, and by literary and scientific associations—capable as they are of being brought down to the capacity and convenience of all? Are they practical believers in Jesus Christ, earnestly engaged in working out their salvation?"

"A Pastoral Letter, by the Bishop of the Diocese of Maryland, (Wm. M. Stone, D. D.) May, 1835."—We know not how we can better recommend to the attention of our readers, this good old fashioned, sensible, and interesting Episcopal Letter, and the very important topics which it discusses; than by making some extracts, which, however, our limits will compel us to do briefly:

Respecting the *due* observance of the Lord's day, the Bishop says: "In order to carry into the duties thereof a devout and fervent spirit, attain as much preparation of heart on the preceding night, as time and circumstances will permit. Avoid, *then*, as far as possible, all those engagements and occupations which are most likely to dissipate the mind, or to leave upon it a vivid impression of worldly pleasure or care. Teach yourself to look forward with mingled hope and fear, desire and trembling, to the sacred privileges awaiting you, and remember that your eternal destiny might turn upon your mode of improving the approaching day." * * * "In some sections of the country, when a minister goes to church, he has no assurance that he shall find his flock waiting with anxious expectation to hear from his lips the words of eternal life. That must in a great measure depend on a variety of circumstances beyond his control; and while he has toiled, and prayed, and wept before God for the souls of his people, some novel exhibition in the neighborhood, some tumultuous assembly, or strangely modulated voice, or extravagant gesture, is allowed to attract the gaping crowd, and divert them from the wholesome doctrines of the gospel of Christ. How discouraging this neglect is to a minister whose practice is to be regularly found at his post, I need not remark. Others venture to offer excuses for absence from worship, which they would consider insufficient to detain them from any place of secular duty, profit or pleasure. A cloudy morning or an occasional visiter will keep many from church, who will travel through storms and tempests, rather than

neglect the smallest temporal concern. Some hesitate to expose their servants and carriages in attending the house of God, while they scruple not at all, for their own pleasure, to expose them at night, and in tempestuous weather. One practice which prevails, more or less in every section of the diocese, I must mention with the utmost reprobation, that of *receiving and paying visits on the Lord's day*. In the visitor this is as great a violation of worldly decorum as of religious obligation. For in many cases, it compels his host, whatever may be his secret regret and disappointment, to accept the idle chat of an indolent companion, as a substitute for the precious privileges (private or public) of the Lord's day. By this means the worship of God is neglected, his authority is insulted, the sanctity of the Sabbath is violated, the means of grace are allowed to produce no lasting impression, and the ministers of Christ are inevitably left to mourn over the declining state of religion and of morals. This sacrifice of spiritual improvement is not confined to the persons who occasion it; it exerts a certain influence on the minds of your children and domestics. The former deprived of their religious instructions, the latter of their rest from labour, actually robbed of the privilege which God had mercifully allotted them on his Sabbath, they cease to reverence the day and its divine institution. Light and trifling conversation is suffered to occupy the season, which should be attended with hopes and meditations full of immortality. * * * On the vows made at ordination he says: "I am sometimes told that there are parishioners in the diocese who desire their minister to violate his obligations to the church by departure from its usages, and disregard of its canons, for the gratification of their taste or caprice. No considerations of interest, no hope of popular favour, should ever cause the clergy to forget for a moment the solemn vows assumed at their ordination, 'to conform to the doctrine, discipline, and worship of the Protestant Episcopal Church.'" Let the congregations examine the law under which the clergy are conscientiously bound to act in their public ministrations. "Every minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is, or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed the said book." (Can. 45.) When then you may be disposed to complain that our formularies are long, remember that we are under obligations no less solemn than an oath, to adhere to the mode of worship which the wisdom, and piety, and experience, of the church have prescribed in the rubrics; and that we can neither add to, alter nor shorten them at discretion. The mind of that man must be inflated with pride, who would insist upon a course in opposition to that prescribed by the wisdom and experience of the church. And it would call in question the soundness of his judgment, if not the sincerity of his piety, to be insensible of the excellencies of that form of sound doctrine in which our fathers delighted to worship. * * * On Commentaries he remarks:—"The Bishops of our Church generally, have recommended the commentary of D'Oyley and Mant, which has been reprinted in this country under the auspices of the late Bishop Hobart, who added many valuable articles to the original work. But be guarded against those, however popular, which teach doctrines contrary to the scriptures and standards

of the Church. Remember that all such works are the productions of fallible men; that they may hold doctrines not consistent with the sacred records which they attempt to explain; and therefore using only such as are properly sanctioned, search with prayer for truth for yourselves, while you resort to commentaries for aid, not infallible guidance." * * * On the distinctive principles of our Church, he remarks: "Many, perhaps, who will read this may not know wherein we differ from other Christians, and may think that the line of demarcation is merely imaginary. Can it be necessary in the nineteenth century to combat this erroneous impression with professing Churchmen? Do you not know, that for fifteen hundred years, the claims of an apostolic ministry to divine right were never disputed; and can you see no difference between her and the different sectaries that have sprung up within the last three hundred years? As Churchmen, it is your duty to learn what is, and what is not the Church. Scorn the weak and the wicked impulse to regard slightly the institutions of Christ, for the sake of being esteemed *liberal*. Be willing to take up your cross and be called a bigot, if the world, or ill instructed Christians would so consider your love for Christ's body. Blessed with a valid ministry and a pure gospel, live up to your privileges which are many and great, and show to an ungodly world, by your life and conversation, that you are the followers of those who through faith and patience have inherited the promises."

HISTORIC DOUBTS.

From the Church Advocate.

Historic Doubts relating to the late Napoleon Bonaparte.—The reputation of Dr. Whateley, as a logical reasoner with powers of the first order, has been abundantly established by other publications of greater size, but in nothing, perhaps, has he ever shown more adroitness and penetration than in this. He assumes such principles, respecting the credibility of facts dependent upon testimony, as were insinuated and abetted by the sophistry of David Hume and the Edinburgh Review. Proceeding on the assumption which they authorize, he absolutely disproves and sets at naught the very existence of such a being as Napoleon Bonaparte! He does it with such sure, but noiseless logic, never disturbing the quietude of an infidel reader by any ominous references to the Bible, that before such a reader is aware, he is led to conclusions, which compel him to pronounce his own premises ridiculously false, or to admit that testimony may prove facts, quite as remote as those of Christianity, and for which there can be advanced not half perhaps the testimony which substantiates the facts of the New Testament. No theological students should suffer Dr. Whateley's tract to pass them unread, or indeed unstudied, and those who can, should furnish them with copies for distribution. Perhaps there is nothing now current, of the same amount of matter, more aptly calculated to meet the fashionable incredulity, of believing nothing but our own eyes.—*Church Advocate.* X.

SELECTIONS.

COLERIDGE'S TABLE TALK.

[CONTINUED FROM PAGE 278.]

Witch of Endor.—I have no doubt that the Jews believed generally in a future state, independently of the Mosaic law. The story of the Witch of Endor is a proof of it. What we translate "Witch," or "familiar spirit," is, in the Hebrew, *Ob*, that is, a bottle or bladder, and means a person whose belly is swelled like a bottle by divine inflation. In the Greek it is *εργαστην μυδος*, a ventriloquist. The text (1 Sam. chap. 28,) is a simple record of the facts, the solution of which the sacred historian leaves to the reader. I take it to have been a trick of ventriloquism, got up by the courtiers and friends of Saul to prevent him, if possible, from hazarding an engagement with an army despondent, and oppressed with bodings of defeat. Saul is not said to have seen Samuel; the woman only pretends to see him. And then what does this Samuel do? He merely repeats the prophecy known to all Israel, which the true Samuel had uttered some years before. Read Capt. Lyons' account of the scene in the cabin with the Esquimaux bladder, or conjurer; it is impossible not to be reminded of the Witch of Endor. I recommend you also to look at Webster's admirable treatise on Witchcraft.—p. 55.

Socinianism.—The pet texts of a Socinian are quite enough for his confutation with acute-thinkers. If Christ had been a mere man, it would have been ridiculous in him to call himself "the Son of Man;" but being God and man, it then became, in his own assumption of it, a peculiar and mysterious title. So, if Christ had been a mere man, his saying, "My father is greater than I," (John 15, 28,) would have been as unmeaning. It would be laughable enough, for example, to hear me say, "My remorse succeeded indeed; but Shakspeare is a greater dramatist than I." But how immeasurably more foolish, more monstrous, would it not be for a man, however honest, good, or wise, to say, "But Jehovah is greater than I!"—p. 56.

The Trinity.—The author of the Athanasian Creed is unknown. It is, in my judgment, heretical in the omission, or implicit denial, of the filial subordination in the God head, which is the doctrine of the Nicene Creed, and for which Bull and Waterland* have so fervently and triumphantly contended; and by not holding to which, Sherlock staggered to and fro between Tritheism and Sabellianism. This Creed is also tautological, and, if not persecuting, which I will not discuss, certainly containing harsh and ill-conceived language.

How much I regret that so many religious persons of the present day think it necessary to adopt a certain cant of manner and phraseology, as a token to each other. They must *improve* this and that text, and

* Mr. Coleridge's admiration of Bull and Waterland, as high-theologians, was very great—Bull he used to read in Latin *Defensio Fidei Nicænæ*; using the Jesuit Zola's edition of 1784, which I think, he bought at Rome. He told me once, that when he was reading a Protestant English Bishop's work, on the Trinity, in a copy edited by an Italian Jesuit in Italy, he felt proud of the Church of England, and in good humour with the Church of Rome.—Ed.

they must do so, and so in a *prayerful* way; and so on. Why not use common language? A young lady the other day urged upon me that such and such feelings were the *marrow* of all religion; upon which I recommended her to try to walk to London upon her *marrow bones* only.—p. 72.

Luther, Baxter, Puritan objection to the Surplice.—Luther is, in parts, the most evangelical writer I know, after the Apostles and apostolic men.

Pray read with great attention Baxter's Life of himself. It is an inestimable work. I may not unfrequently doubt Baxter's memory, or even his competence, in consequence of his particular modes of thinking; but I could almost as soon doubt the Gospel verity as his veracity.

I am not enough read in Puritan divinity to know the particular objections to the Surplice, over and above the general prejudice against the *retenta* of Popery. Perhaps that was the only ground, a foolish one enough.—p. 73.

Fathers.—I conceive Origen, Jerome and Augustine, to be the three great fathers in respect of theology, and Basil, Gregory Nazianzen, and Chrysostom, in respect of rhetoric.—p. 76.

Jeremy Taylor—Hooker.—Jeremy Taylor is an excellent author for a young man to study for the purpose of imbibing noble principles, and at the same time of learning to exercise caution and thought in detecting his numerous errors.—p. 78.

I must acknowledge, with some hesitation, that I think Hooker has been a little over-credited for his judgment.—p. 78.

Prophecies of the Old Testament—Messiah—Jews—the Trinity.—If the Prophecies of the Old Testament are not rightly interpreted of Jesus our Christ, then there is no prediction whatever contained in it of that stupendous event—the rise and establishment of Christianity—in comparison with which, all the preceding Jewish history is as nothing. With the exception of the Book of Daniel, which the Jews themselves never classed among the prophecies, and an obscure text of Jeremiah, there is not a passage in all the Old Testament which favours the notion of a temporal Messiah. What moral object was there, for which such a Messiah should come? What could he have been, but a sort of virtuous Sesostris or Bonaparte?—p. 79.

I know that some excellent men, Israelites without guile—do not, in fact, expect the advent of any Messiah; but I believe or suggest that it may possibly have been God's will and meaning, that the Jews should remain a quiet light among the nations for the purpose of pointing at the doctrine of the Unity of God. To which I say, that this truth of the essential unity of God has been preserved, and gloriously preached by Christianity alone. The Romans never shut up their Temples, nor ceased to worship a hundred or a thousand Gods and Goddesses, at the bidding of the Jews; the Persians, the Hindoos, the Chinese, learned nothing of this great truth from the Jews. But from Christians they did learn it in various degrees, and are still learning it. The religion of the Jews is, indeed, a light; but it is as the light of the glow-worm, which gives no heat, and illumines nothing but itself.—p. 80.

It has been objected to me, that the vulgar notions of the Trinity are at variance with this doctrine; and it was added, whether as flattery or sarcasm, matters not, that few believers in the Trinity, thought of it as I did. To which again humbly, yet confidently, I reply, that my superior light, if superior, consists in nothing more than this,---that I more clearly see that the doctrine of Trinal Unity, is an absolute truth transcending my human means of understanding it, or demonstrating it. I may, or may not, be able to utter the formula of my faith in this mystery, in more logical terms than some others; but this I say; go and ask the most ordinary man, a professed believer in this doctrine, whether he believes in and worships a plurality of Gods, and he will start with horror at the bare suggestion. He may not be able to explain his creed in exact terms; but he will tell you that he does believe in one God, and in one God only,---reason about it as you may,---p. 80.

What all the Churches of the East and West, what Romanist and Protestant, believe in common, that I call Christianity. In no proper sense of the word can I call Unitarians and Socinians believers in Christ; at least, not in the only Christ of whom I have read or know any thing,---p. 80.

Mosaic Miracles.---In the Miracles of Moses there is a remarkable intermingling of acts which we should now-a-days call simply providential, with such as we should still call miraculous. The passing of the Jordan, in the 3d chapter of the Book of Joshua, is perhaps the purest and sheerest miracle recorded in the Bible; it seems to have been wrought for the miracle's sake, and so thereby to show to the Jews---the descendants of those who had come out of Egypt---that the same God who had appeared to their fathers, and who had by miracles, in many respects providential only, preserved them in the wilderness, was their God also. The manna and quails were ordinary provisions of Providence, rendered miraculous by certain laws and qualities annexed to them in the particular instance. The passage of the Red Sea was effected by a strong wind, which, we are told, drove back the waters, and so on. But then, again, the death of the first-born, was purely miraculous. Hence, then, both Jews and Egyptians might take occasion to learn, that it was one, and the same God who interfered specially, and who governed all generally,---p. 83.

(To be continued.)

CONFIRMATION APPROVED BY NON-EPI- SCOPALIANS.

Messrs. Editors.---In the Gospel Messenger, for November, 1834, is an article entitled "testimony in favour of Confirmation"---the testimony is from *Non-Episcopalians*. The following extracts from the "Protestant Episcopalian," for August last, will be a useful appendix to that article:

"Mr. Baxter, (in the 19th chapter of "English Non-conformity,") declares, "that he is so far from scrupling the true use of Confirmation, that he thinks the want of it the greatest corruption of the Church of any outward thing he remembers." "It is probable," says the Presbyterian Rivet, (Cath. Tr. 29 n. 3,) "that laying on of hands, (Heb. vi. 2,) refers to that care which the primitive Church used in bringing children after they were catechised to give an account of their faith,

before they were admitted to the communion; when also they recommended them to God by prayer and the solemn rite of imposition of hands." "This one place," says Calvin: on Heb. vi. 2, "abundantly proves, that the original of this ceremony comes from the apostles;" and Beza is of the same judgment. "For," continues the former of these well-known divines of Geneva, "it was an ancient custom, that the children of Christian parents, when they were grown up, should be presented to the Bishop and examined by him in the catechism, and that this act might have the greater reverence, the ceremony of imposition of hands was used, which, as a blessing, I very much approve of, and wish it were now restored to its pure and primitive use." Calv. In. 1 4 c. 19 n. 4. But, most of all, remarkable are the words of that inveterate foe of primitive usages, the Presbyterian Dailie, whose compliment indeed we cannot, as preferring us to the primitive Church, accept; although his candour be worthy of praise. "The Church of England, gloriously cleansed, in conformity to the sacred volume, from foreign, blamable, and superstitious rites, and from error either impious or dangerous; eminent for her many and illustrious martyrs, for her piety towards God, and her charity towards man, and illustrious for her array of learning, I have ever held in due estimation, and will so hold as long as I live. Her honour, her fame, and her praise, will ever be to me most dear. Before God, the searcher of hearts, I declare, that in all I have written of Confirmation, it never entered into my thoughts to impugn either the faith or the rites of that most-holy and truly Christian Church. The Confirmation which she now practices, is far wiser and more conformed to the standard of the Gospel, than that we read of in ancient authors, of the fourth and subsequent age."

SUNDAY SCHOOL INSTRUCTION:

From the Churchman.

Great as has been the progress of religious knowledge since the adoption of the Sunday School system, the system undoubtedly is liable to abuse, and has been abused where it has been suffered to interfere with pastoral instruction. The "lamb" is as much the charge of the shepherd as the "sheep." "Feed" them both, was Christ's injunction: and surely that influence is to be deprecated which tends to prevent the proper discharge of this important duty. Various plans have been suggested and adopted, with a view of so combining the influence of the pastor and the Sunday School teachers, as to secure all the advantages of the system, without its liability to perversion. One which has been held prominently forth and strongly recommended, is that of a *regular pastoral visitation during the hours of instruction*. This course is confessedly good; yet it is liable to some objections. In the first place, however desirable, it cannot be universally adopted: there being but few who are not incapacitated by fatigue for the discharge of any duties except such as belong to the public service of the sanctuary. But, secondly,---such visitation must, more or less, interrupt the regular course of teaching adapted severally to the capacity of each, in the different classes. The whole time is short enough, to give any efficiency to the operation of the system. Another plan has been adopted to meet the difficulties, where the circumstances of a parish are such as to render it possible, viz. to *assemble the children on a*

week day, and catechise and lecture them in some convenient place. This, however, is attended by the great disadvantage, that it is not possible to assemble all the children attached to a school, inasmuch as many will necessarily be prevented from attending by their ordinary engagements. The same cause would operate even more extensively as to the presence of their parents, and others interested, before whom it would be desirable that such exercises should be conducted.

A third plan, calculated to obviate the disadvantages of the others, while it cannot but prove equally, if not more efficacious than either, is to place the children, at stated periods, after intervals properly regulated, in the body of the Church, at the time of the ordinary service, to cause them to unite in the service, and then, in place of the sermon, to address and catechise them in presence of the whole congregation. The catechism of the Church ought of course to be the pastor's principal text book. It comprehends in itself, a complete system of divinity, and if a child or youth be but "sufficiently instructed" in it, assuredly he would not be an unworthy subject of the rite of Confirmation. The mode of procedure now suggested must commend itself at once. The hours appropriated to Sunday School instruction are not infringed upon. Fatigue does not incapacitate the pastor for the adequate discharge of his duty. The children, with their teachers are present. The whole congregation attend, are interested and instructed. The experiment has been tried, if experiment it can be called, in a neighbouring parish,† and the result thus far has been very highly encouraging. The rector assembles the children of the Sunday Schools, as stated above, on the afternoon of the first Sunday of the month, and makes the catechism the subject of his remarks. But one sentiment I understand has been expressed—the most decided and unqualified approval. The congregation is invariably interested, not to say instructed, as much, if not more, than by an ordinary sermon.

The subject now is merely suggested as worthy of the attention of Churchmen. Remarks might be amplified, but the writer has not time. He would be glad to see something from those who could do it more justice. At a time like the present, distinguished not more by the diffusion of general intelligence, than by the prevalence of skepticism, it certainly becomes us to "hold fast the form of sound doctrine" which is our inheritance as Episcopalians, and "contend earnestly for the faith once delivered to the saints."

The Minister of Christ desecrates his high calling, when he considers it in the light of "a mere commercial transaction, in which a bargain is struck for a certain reward of service upon the payment of a certain price."

* The writer apprehends that it is an egregious error, to suppose that these words of the baptismal service denote merely intellectual preparation. Let the Church interpret herself. Assuredly she would deem no instruction "sufficient" but that which influenced the heart and life.

† Trinity Church, Newark, N. J.

POETRY.

LINES ON THE "GENERAL CONVENTION."

From the Banner of the Church, 1833.

"The tribes have gone up, not in battle array,
But to keep on God's mountain their festival day,—
The tribes have gone up, with their banners displayed
In peace o'er the thousands who meet in their shade.

From the East, from the West, from the South, from the North,
From Dan to Beersheba their powers have come forth,
From the wide spreading vallies their ancients are seen,
And the dwellers on Lebanon's mountains so green.

And Judah, thy lordiest Lion is there,
Unharm'd from the glorious depths of his lair,
For the archers have fiercely shot at him in vain,
And he shakes off their darts like the dew from his name.

In gladness the chosen of Levi pour out
And the feeblest starts up at the summons devout,
Nor will one of the twelve* in their borders abide,
From the ship-covered coast to the Great River's side,

May the dew which, like Herman's, distils from above,
Sink deep in all hearts, and inspire them with love,
And the grace on the head of the aged High-Priest
Flow down on the greatest, and reach to the least.

The spirit of peace to their counsels restore,
O God! and let Ephraim vex Judah no more,
The spirit of might and of wisdom impart,
Nor let Reuben's divisions cause searchings of heart!

So the least of all seeds shall become a great tree,
And shall spread from the mountains its boughs to the sea,
Till all the wide land with its shelter is blest,
From the dawning of day to the uttermost West."

* Twelve Bishops were present at the religious services, on the first day of the Convention of 1835.

RELIGIOUS INTELLIGENCE.

Missionary Lecture.—The XXth was delivered at St. Philip's on the first Thursday in Sept. and the amount collected was \$30 50.

Ordination.—On Sunday, the 13th ult. a special Ordination was held by the Bishop of the Diocese, of the Protestant Episcopal Church, in St. Philip's Temporary Church, and the Rev. Daniel Cobia, Assistant Minister of that Church, admitted to Priest's orders. Morning Prayer was read by the Rev. Dr. Gadsden, and the Sermon preached by the Rev. P. Trapier, of St. Andrews' Parish. The Rev. Mr. Gervais, Rev. Dr. Gadsden, and the Rev. Mr. Trapier, united in the laying on of hands.

General Convention.—The stated triennial meeting was held at Philadelphia, August 19th, and adjourned September 1st, at 10 o'clock, P. M. There were present all the Bishops (except two,) and all the Dioceses were represented, excepting Mississippi. Acts were passed to adapt the Prayer for the General Convention to use in the Congregations generally during its Session—to substitute in one of the rubrics the word "right" for "North"—to require Chaplains in the Navy and Army to report to their Bishops—to appoint a conservator of all documents relating to the history of our Church, (the Rev Dr. Hawkes having invited attention to this subject, presented some valuable documents, and suggested a plan for the preservation of all such papers)—to have published a correct edition of the Holy Bible, with the marginal translations as in King James' time—to secure greater correction in future editions of the "Book of Common Prayer"—to have published a translation of this Book into the German Language—to propose a change in the Constitution, so as to allow the division of a Diocese with the consent of the Bishop and the Conventions, both State and General, provided each of the two Dioceses has 30 Presbyters, and 8,000 square miles—to allow those Dioceses which have not the canonical number of Clergymen, (6) entitling them to elect a Bishop, to obtain one on application to the house of Bishops—to appoint two Missionary Bishops, one for Louisiana, Florida, and Arkansas, and the other for Missouri, and Indiana—to authorize, under certain circumstances, the appointment of Bishops for territories beyond the limits of our own country—to admit the Diocese of Illinois, with its Bishop, into union with the other Dioceses—and to ratify alterations in the Constitution of the Domestic and Foreign Missionary Society.

By request of the Convention, the "house of Bishops" gave it as their opinion, that the repeating of the daily morning and evening confession ought to be in the *same manner* as are repeated, the Lord's Prayer, and the Confession in the Communion office; also that the omitting of the prayer before Sermon was preferable. The "Pastoral Letter" from the House of Bishops, understood to have been prepared by the same individual, who has prepared all the Pastoral Letters, and been emphatically "the chief" in every General Convention, was read by that venerable prelate. The subject was "the proper use of the fathers." The members after uniting in singing the 133 Psalm, and in prayer, were dismissed with the blessing.

As Journalists, while we recognize the wisdom of many proceedings of this Convention, and in particular the decided vote sustaining the Bishop's veto respecting the Division of his Diocese; we would respectfully ask leave to express our regret, that in consenting to alter the Constitution of the Missionary Society, the Convention did not insist on retaining the spirit of that feature in the old Constitutions, which made the "Bishop of every Diocese President of the Auxiliary Societies organized in the same," (see Cons. 1820,) and required that before proceeding "to secure patronage, and to enlarge the funds of the institution, the advice and consent of the Bishop of the Diocese" should be had, (see Constitution 1821, Art. VIII.) in other words, we regret the non-adoption of Bishop H. U. Onderdonk's proposition, that no agent should collect in any Diocese against the declared will

of its Bishop. It seems to us that this departure from the "old paths," this new measure, is objectionable on principle, and may be productive of several evils.

Of the canon authorizing the appointment of Bishops for regions beyond our own country, we remark, that it appears to us premature. When our Missionaries abroad have gathered Congregations, let them (after the example of Philip at Samaria,) invite the Apostles or Bishops to come down to confirm, ordain and govern. There is no reason to believe that at an earlier period than the next General Convention, such progress will be made in introducing our Church into foreign lands, as to render the appointment of a Bishop necessary or expedient. The Canon might be passed so soon as the occasion for it occurred.

General Theological Seminary.—At the triennial meeting of the Board of Trustees on the 14th of August, an offer was made by P. G. Stuyvesant, Esq. of the city of New-York, to make a foundation of \$25,000, to be called the St. Marks (in the Bowery) Professorship; he being allowed to *nominate* as Professor two individuals, and in case neither is approved, the Board to fill the vacancy. The condition was agreed to, and a statute altered, so as to invite other generous individuals to "do likewise;" also a vote of cordial thanks was passed to this distinguished benefactor.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—The Constitution underwent a revision at the last triennial meeting. The most important changes were: 1st. Declaring every member of the Church in virtue of his being such, a member of the Society. 2d. The committing the management of it to a "Board of Missions," appointed by the General Convention; and 3d: The authorizing that Board to appoint two Executive Committees, one for Domestic Missions, to be located at New-York; the other for Foreign Missions, to be located at Philadelphia. The original Constitution of this Society, passed 1820, gave its government to the General Convention *exclusively*. It was in 1821 altered, so as to allow subscribers to participate with the members of the Convention, in the government. Again, in 1829 it was altered so as to *exclude* the members of the house of Clerical and Lay Deputies as such, from any share in the government of the Society. Now in 1835, the original feature, (which we regard as an excellent one,) of vesting the government not in mere contributors, but in the supreme council of the Church is *restored*. We may well say, looking at this case, that first thoughts are sometimes best. An article was proposed by Bishop H. U. Onderdonk, to prevent agents from raising funds in any Diocese, *against the declared will of its Bishop*. It was advocated on the grounds, that each Bishop had of right, jurisdiction in such a case; and that collision between the general and Diocesan authorities, ought to be carefully guarded against—also, that not only this Society, but the other general institutions, (*viz.* the Theological Seminary and the Sunday School Union,) generally consulted the Bishop before they sent agents into

his Diocese—moreover, that it was an act of courtesy that had never done harm, and probably never would, but, on the contrary, would promote unanimity and harmony of feeling. We regret to add that the proposition was negatived. The income of the Society since its last annual meeting (fifteen months since,) was reported to be \$36,000. The Record for Aug. informs us in a report from Bishop Brownell, as to the West: "While the prosperity of the Church has rapidly advanced in the States of Kentucky and Tennessee, under the auspices of the devoted Bishops placed over those Dioceses, no such cheering prospects meet the eye in the three South-Western States. In the few Parishes that have had settled pastors, there has indeed been a decided improvement. But in other places the interests of the Church have obviously declined, and the average number of the Clergy has not been increased." * * "In the Diocese of Mississippi, the interests of the Church loudly call for the immediate services of *five* additional Clergymen. A much greater number might doubtless be profitably employed there." In Mobile, a Church is to be erected at the expense of about \$30,000. Six additional Clergymen are wanted in the Diocese of Alabama. At New-Orleans, \$40,000 has been subscribed for building a New Church. "It is a remark that may be applied to all Missions in the South-Western States, that the Missionary, if a single man, and of conciliating manners need be at no expense for his *board*. In all the stations mentioned, persons may readily be found, who would gladly receive Clergymen into their families, and treat them with all possible hospitality and kindness. I would also remark that *itinerant missions* are more peculiarly adapted to the wants of the South-Western States, than to any other part of our country." * * Rev. J. H. Tyng, from Tallahassee, writes: "For the erection of an edifice, an admirable site, central and lofty, has been obtained. For the same purpose, \$6,000 have been raised, and the Church, worthy of a metropolis, will be built with all the despatch this country admits of. A valuable Clergyman has been secured as a permanent pastor." * * "The Female Missionary Association meanwhile are not neglectful of their duty, and will not fail I trust, for ever to put at least 100 dollars per year into your treasury. They have given 150 dollars since I came, and have 50 dollars on hand to remit soon." The monthly income of the Society amounted to \$4200, of which, from South-Carolina, \$183.

General Protestant Episcopal Sunday School Union.—The 9th annual report (1835) informs us there are 5 Diocesan and 65 other auxiliaries—37 new publications have been issued during the year—the whole number of *publications* for Sunday School Libraries, amount to sixty volumes, besides 140 others recommended, though not published by this Society—three original works were furnished by a lady. Of the "Children's Magazine"—there are issued by this Society about 7500 numbers monthly, and of the Sunday School Visiter, 1530. The whole number of publications during the year, was about 200,000. At the triennial meeting (in August,) addresses were made by several persons. Bishop McIlvane in his address "took the ground (says the Auburn Gospel Messenger,) that the Church must be allowed to speak, and maintained, that no individuals or self constituted bodies, must be permitted to come between the divinely constituted authority of the

Church, and those over whom that authority was to be exercised. The pastor was commanded not only to feed his flock, but the lambs of his flock; and no Sunday School association or managers in his parish should be allowed to stand between him and the children, and usurp his place, dictate to him, or act in any other way than as his instruments to aid him, when and where he directs, and no more. In speaking of early and faithful instruction, on the principles of the Gospel and the Church, he took an occasion to say that there had been no exaggeration in the alarm which had been sounded in regard to popery, and that the Protestant Apostolic Church, must sedulously imbue the minds of the young with the principles of the reformation. The rapid multiplication of heresy in the land, all out of the Episcopal Church, splitting into divisions; the insidious and persevering efforts of infidelity; the disorganizing spirit which was abroad defying human laws—the defect in common schools which excludes all religious influence, were circumstances which he impressively showed, now made it of the first importance, that all who loved the Gospel and the Church, should be awake to the importance of the early and proper instruction of the lambs of the flock of Christ." To extricate the Society from debt, pledges were given to the amount of about \$5,000, some of them on the condition that \$10,000 was raised in an year. Will the friends of this important Society allow these pledges to be of *no avail*? Will they not promptly come forward and secure the whole amount of \$10,000?

Tennessee.—The 7th annual Convention was held June 11 to 15: present, the Bishop, 8 of the Clergy, and 17 of the Laity. In this Diocese are 10 Clergymen and 14 Churches. The Bishop's address shows that a large portion of the year had been passed by him in visitations throughout his Diocese, and to the Dioceses of Mississippi and Alabama. The Convention assessed the parishes in the sum of \$2100 for the support for 18 months, of the Episcopate. The Missionary Society reported an expenditure of \$1016, of which \$525 was a donation from the General Missionary Society. The Rector of St. Peter's Columbia, in his report says: "It will be observed that there is more than usual number of baptisms of coloured children. This is a portion of our population, for the neglect of which the Rector feels that his conscience has rebuked him. They are as fair subjects for missionary exertion, if ignorance, superstition and sin can make them so, as any of their brethren still in the heart of Africa. And who is to care for their souls? Or who can say that I am sent of God, but not to preach the gospel unto these people, though they be in our region of country, so emphatically "the poor?" We are ourselves already condemned as guilty in this matter, and pray that we may have grace and wisdom given us to redeem the time that is lost." There is a Parish in South-Carolina named "Christ Church," but no Church in Charleston of that name, as this journal by mistake mentions.

Infant Schools.—The founder, Mr. Wilderspin, has 140 children in the school at Bury, who are said to have acquired habits of order and obedience, are much impressed with divine truth, and remarkable for their affection to the teachers. He is about to organize an infant

school at Wigan: This mode of education seems to be extending itself rapidly throughout this country, says the Manchester Courier.

Memorable day.—The first printed Bible in the English language bears date, Oct. 4, 1535. It has been proposed to commemorate the ensuing tricentenary Anniversary of this important occurrence, by some notice of it in the Churches, as it will occur on Sunday.

The late Rev. Parker Adams.—This worthy Clergyman is advantageously, known in South-Carolina, having for some years discharged faithfully, and efficiently, and acceptably, the duties of the Rectorate in Claremont Parish. In a Sermon on the occasion of his death, preached at New-Hartford, N. Y. on the 26th July, by the Rev. B. Dorr, it is stated as follows: "The closing scene was just such as might have been expected, from a knowledge of his previous life: to those who witnessed it, it must have been as instructive, as it was impressive and solemn. A respected brother in the ministry, who was with him at the time of his decease, tells us that he never witnessed a happier death-bed scene; one more peaceful—more triumphant. It was a privilege, says my informant, to sit by his bedside, to hear him converse on heavenly things, and to witness his entire resignation to the will of his Heavenly Father. When reminded by this clerical brother of the many years of his faithful ministry, and the happiness he might hope to experience in meeting those in heaven whom he had been instrumental in converting, and of having them for his companions for ever, 'Yes,' he replied, 'that will be happiness indeed; but it will be nothing to the sight of the Saviour!' The blessedness of being with CHRIST, to his mind, evidently transcended all other blessedness. On another occasion, just before his death, his mind still running on his favorite theme—he frequently repeated the words, *ever with the LORD—ever with the LORD*; and seemed to be striving to recollect the connexion in which they stand in Scripture. The same reverend brother, who related to me the circumstance, then took the Bible and read to him the passage from St. Paul's first Epistle to the Thessalonians, which closes thus: 'The dead in CHRIST shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, to meet the LORD in the air: and so shall we *ever be with the LORD*. Wherefore comfort one another with these words: 1 Thess. iv. 16-18.) 'Ah!' he exclaimed, 'the Apostles knew how to comfort us!' And in this sweet serenity of mind he fell asleep in JESUS.—*Churchman, Sept. 12.*

Tribute to the Memory of Charles Kershaw, Esq.—At a meeting of the Vestry of St. Peters' Church, Charleston, held on the 3d of August, 1835, the following resolutions were passed:—"Since it has pleased Almighty God, in his mysterious Providence, to remove from us suddenly by the hand of death, one of our body, whose judgment, capacity and diligence, had aided us much in the transaction of our public business, while his urbanity, modesty and piety, had secured our private esteem. With a view to recording our mournful, but willing testimony, to departed excellence, and to soothing, so far as we may, by our sincere condolence, the lacerated bosom of his bereft family.

Resolved, That in the death of the late CHARLES KERSHAW, (though we bow submissively to the hand of a Gracious Father, even when he afflicts) the Congregation of St. Peter's Church, has not only been deprived of its oldest, and one of its earliest members; but of one whom, as a christian, as a benefactor, as an officer, as a citizen, as a man, we esteemed and honoured.

Resolved, That a copy of these proceedings after they have been recorded in our Journal, be forwarded to the afflicted widow of the deceased.

Resolved, That a copy be also sent to the Editors of the "Gospel Messenger," with the request that these proceedings be published therein.

To the above well merited, and affectionate tribute of respect and gratitude, the Editors of the Gospel Messenger feel it their duty to add, and have a melancholy satisfaction in doing so, that our Diocese in general is largely indebted to the deceased for his faithful, long continued and valuable services, in the office of Treasurer of the "Society for the advancement of Christianity in South-Carolina." He was elected to this office immediately after the Society was organized, and his practical talents while they greatly promoted its prosperity, have very much facilitated the duties of those gentlemen who succeeded him. His services, though claiming no small portion of his time and attention, and unavoidably interfering with his private concerns, for he was not a man of leisure, but much engaged in business, were always gratuitously and cheerfully rendered. His record is on high: his reward is in Heaven.

Abolition.—The African Methodists of Baltimore, in an address, declare in "strong terms their disapprobation of the proceedings of the Abolitionists," and say that their appeals render "the situation of the coloured people (now free) awfully precarious." They beseech them "to abstain from an unasked and unwelcome interference in the concerns of the coloured population, and to permit them to enjoy their existence in security and peace."

Rev. T. H. Taylor, Rector of Grace Church, New-York.—He gave notice (on the 13th of September, to his Congregation, that in consequence of his impaired health, and by the advice of his physician, that his only hope of recovering his voice, was in a resort to a warmer climate, he had made arrangements for an immediate voyage to the South of Europe. The friends and parishioners of Mr. T. have for some time observed with great regret, that his exertions in the pulpit were attended with painful efforts, and that his malady gained ground; remission from labour was absolutely indispensable.—*Com. Adv.*

Andover, Massachusetts.—A Protestant Episcopal Church has lately, for the first time, been organized in this town, (and thirty pews are already taken,) the well known seat of the great Theological Seminary of the Congregational Church.

Protestant Episcopal Church at Jerusalem.—The London Jews' Society have determined, if it please God, to open a place of worship

in the Holy City, according to the forms and liturgy of the Church of England. There is to be service every morning and evening in Hebrew, and on Sunday in Italian, English or Modern Greek.

Christian Education.---At the recent commencement of the University of Vermont, an address was delivered by Professor Haddock, on "the connection between intellectual and religious culture," in which he had occasion to allude to the University of Virginia, and Girard College. When Professor H. sat down, Dr. Cogswell arose and asked leave to state a fact. "He had recently visited the Virginia University, and was surprised to find a chaplain in attendance. He subsequently visited Mr. Madison, who informed him that he and Mr. Jefferson had originally conceived the idea of shutting out religion entirely, in order to avoid the difficulties of sectarianism. But experience had satisfied him of its utter impracticability. They could neither keep professors nor students; and in spite of all they could do, their College was running down. Five years ago they established the present chaplaincy; since which time the entire face of things has changed. They now have competent professors, plenty of students; and the affairs of the institution are in a most flourishing condition." There is nothing new in this statement except the *acknowledged change in the views of Ex-President Madison* on this important subject.---*Gambier Observer.*

Camp Meetings---Assemblages having all the essential features of Camp Meetings, viz: collecting Ministers and people from various Congregations far and near, for preaching, &c. for several successive days, are now called "associations," differing only from their parent, in that the meeting is held not in the open air, but under cover either in a Church or other large building, and that the hearers lodge and diet in neighbouring houses, not in "tents." We observe by the account of a late association in Wilmington, Delaware, it lasted for four days, on three of which there were five meetings on each day. Camp meeting technical phraseology is still respected, for we read in that account "one mentioned that he had *obtained religion* at "a former association"---"the other young man said he had *found the Lord*, and been converted." The exact number who were *under exercise*, &c.

Lord's Day.---A bill for its better observance, as its regards trading, has passed the second reading in the House of Commons, G. B. Its penalties is a fine of 10 shillings for each offence, and of the same for every hour beyond the first hour.

Chimney Sweepers.---There are said to be 2,000 of this class in England. A school for those at Brighton has been opened, and many attend. They are taught besides reading, writing and cyphering, the principles of the gospel, and the school is opened and closed with prayer. A record is kept of the proficiency of each scholar who has a large frock to put over his working dress when in school--where is a tub of water, soap, &c.

The following Communication, we regret was not received in season to be placed in a former page of this number.

To the Editors of the Gospel Messenger :

It is understood from authentic information, that the house of Bishops at the late General Convention, in compliance with the regret of the House of Clerical and Lay Deputies, expressed their opinion in favour of a change of custom, in the following particulars of the public ministrations of our Church, viz : 1. That in the General Confession of the Daily Morning and Evening Prayer, the people should follow the Minister, not by paragraphs, as has been usual, but in the same manner as they unite in the Lord's Prayer, the Creed, and the Confession in the Communion service. 2. That in all joint acts, where the Minister and people are to unite audibly, as in the Confessions, the Creeds, the Lord's Prayer, the Trisagion, and the last of the proper prayers for Ash Wednesday, the word *Amen* should be pronounced by both the Minister and people; its use by the people alone being considered as then only proper, when it is a response by them to an act of worship, which has been audibly repeated by the Minister only. 3. That there should be no prayer in the pulpit before Sermon.

Permit me to avail myself of your present number, to offer to my brethren of the Clergy of this Diocese, my advice, that in neither of the particulars referred to, any change be adopted by them, until time shall have been given for the information to be generally diffused, that it has been recommended. As the circumstances in which alteration of custom is advised, are not of the expressly prescribed order of the Church, the Clergy are every where at liberty to act respecting them individually, as may seem to them expedient. But as uniformity is the object contemplated by the opinion of the House of Bishops, instead of some diversity now prevailing, it is presumed that this object will best be answered among us, by at least conference and a mutual understanding had among the Clergy collected at the Convention, or such delay as may admit of the diffusion of the information of the opinion given, and the reasons for it, through the printed Journal of the proceedings of the late General Convention, or otherwise. Although, therefore, the information is authentic as received here, that the House of Bishops have expressed the opinion referred to, I would be permitted to advise, that we act not upon it, until at least, we may, with the divine permission, meet each other in the Convention, to be held in this city in February next, unless the Journal of the General Convention, should, in the mean time, be received here and distributed.

In some instances, however, the Clergy may be unwilling to defer their determination in this matter, and would probably wish from me some expression of my own opinion. With respect to the second of the particulars, its propriety will, I presume, be generally too obvious, to admit of hesitation in any instance, in adopting it. To the third, I know of no objection, but that of the unacceptableness of any change of custom, in things, however indifferent in themselves, and of no express authority, among old and long established Congregations. The practice now generally obtaining, has no authority from the Church's rubrick, and may with unquestionable propriety be departed from, in any instance where it may not seem generally painful to the congregation to have such change introduced.

N. BOWEN,

Bishop of the Protestant Episcopal Church in South-Carolina.

St. Andrew's Chapel, Christ Church Parish.—It was consecrated on the 29th Sept. Morning service was then read by the Rev. Mr. Fowler, and the Rev. Mr. Hanckel. The Bishop preached. Several of the Clergy from the city and neighbouring parishes were present—the day one of the pleasantest of our autumn weather—the Congregation large, and attentive, and interested—the Church neat, commodious, (50 by 28) and well located on an eminence commanding a view of Charleston harbour, of the village of Mount Pleasant, and of the surrounding country—the scene, and services, and sympathies, were refreshing and gratifying. For this good work, the Christian community are much indebted to the zealous efforts of the Minister, (the Rev. A. Fowler,) and several gentlemen of the Congregation.

EPISCOPAL ACTS.

ORDINATIONS.

By the Right Rev. Dr. H. U. Onderdonk, Assistant Bishop of Pennsylvania.—On Sunday, August 16, 1835, in Trinity Church, Philadelphia, Messrs. H. F. M. Whitesides, and William Hommon, were admitted into the Holy Order of Deacons.

By the Right Rev. Dr. Brownell, Bishop of Connecticut.—Acting for Bishop Doane, of New-Jersey, in St Paul's Church, Camden, on Sunday, August 25, 1835, the Rev. Melancthon Hoyt, Deacon; and in Christ Church, Hartford, on August 11th, 1835, the Rev. Joseph Tylor, Deacon, and the Rev. John Rouse, Deacon, were admitted into the Holy Order of Priests; and that Mr. E. E. Beardsley, was admitted into the Holy Order of Deacon.

By the Right Rev. Dr. Otley, Bishop of Tennessee.—On Tuesday, July 14, 1835, in Immanuel Church, La Grange, Tennessee, the Rev. Samuel G. Litton, Deacon, was admitted into the Holy Order of Priests.

Parish Library of St. Philip's Church.

The Librarian reports the following donation:

By Mr. C. M. Logan.—1st volume Gospel Advocate, for 1821; 2d do. for 1822

CALENDAR FOR OCTOBER.

- | | |
|--------------------------------------|--|
| 4. 16th Sunday after Trinity. | 21. Anniversary of the Society for the relief of the Widows and Orphans of our Clergy. |
| 11. 17th Sunday after Trinity. | 25. Nineteenth Sunday after Trinity. |
| 18. 18th Sunday after Trinity. | 28. St. Simon and St Jude. |
| 19. Anniversary of the Orphan House. | |

Errata—We regret, that the misprints in the last number were so many. Our readers will please to correct as follows:

Page 261 line 12 from end, for "Wednesday," read *Whitsunday*.

" " " 2 do. dele "and."

" 262 " 1 do. top, dele "is."

" " " 11 and for "their," read *them*.

" " " 13 for "it," read *they*.

" " " 3 from end for "!" make the stop ?

" 261 " 11 from end, for "had," read *has*

" 265 " 10, 15, 16, the numbers 7, 8, 9, should be inserted before the paragraphs.

Page 266 line 4 from end, dele "they."

" 267 " 8 after 12 insert *see find*, and dele "is."

" " " 17 from end, for "also" read *alone*.

" 279 " 15 for "no," read *not*.

" " " 16 from top, to the signature B. add a *Layman*.

" 260 " 27 add these words, "*The Standard*."

The pages from the commencement of the September Number, to page 314, are wrongly numbered. The proper paging commences at 2d page 305 of this Number.